1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

(especially rain, the sky, and volcanoes), or else definitely and personally of superhuman beings. In this latter sense it is said that there are two Gods (Ing-aïtin are), the Black God and the Red God, of whom the former is kindly, but the latter malevolent. It is the special function and pleasure of the Black God to provide rain, but the Red God objects to turning on the celestial water-tap. Loud thunder is the result of the Red God trying to get to earth through the Black God's dominions in order to kill men, but the distant rumbling is the Black God saying to him, 'Do let them alone; don't kill them.' This happy fancy that the good god is near but the bad god far, which is probably no accident but due to the fundamental characteristics of the Masai mind, has doubtless saved untold suffering, for it does away at once with the necessity for human sacrifices and all similar methods of propitiating cruel powers. Besides the Black and Red Gods there is a quasi-divine personage called Naiteru-Kop, who appears to have been, if not the creator, at least the arranger of the present order of things. A man called Le-eyo appears to have been the principal patriarch, though there were also Dorobo (hunting tribes) in his time, so that he was not strictly the first man. Death entered the world owing to his selfishness and disobedience (p. 269), and, by an incident common in stories of this kind, his younger son became the father of the Masai, while his elder son lost his birthright, and was the ancestor of the inferior tribes.

The worship of the Masai, like their beliefs, seems to be somewhat vague and wanting in ceremonial, but Mr. Hollis's collection shows that they have definite prayers, and that they petition the deity more frequently and fervently than the surrounding tribes are known to do. This is confirmed by Thomson, who speaks of them howling out prayers to Eng-aï for hours together. By a custom not without parallel in other nations, it would appear that the women pray twice a day, but the men only occasionally and in grave circumstances. The prayers which are for children, rain, and victory, are addressed to Eng-aï as a distinct personality 'who is prayed to and hears.' Remarkable also is the phrase 'the highlands and lowlands of our vast country which belongs to our God.' On the other hand, the sun and moon, the morning and evening star, and the mountain clouds are also invoked, and one song says in two consecutive verses, 'He whom I pray to is God,' and 'He whom I pray to is Lenana, our medicine man.' It is difficult to say whether

1: Hollis G-5 (ca. 1894-1904) 1905
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791 Ore too-'l-oibonok pôkin Ol-Ônana ol-kitok lenye. Ninye egel il-Maasae pôkin, nêjo ol-aitoriani lenye.

Of all the medicine-men Lenana is the greatest. All Masai acknowledge him as their lord and pay tribute to him.

791 173 Nêji Ol-Ônana en-gerai e-'M-Batyany, o 'M-Batyany en-gerai e-Supeet, o Supeet en-gerai e-Sitonik, o Sitonik en-gerai e-Kipepete, o-Kipepete en-gerai e-Parinyombe, o Parinyombe en-gerai e-Kidoñgoi, o Kidoñgoi en-gerai e-'Sigiriaishi.

It is said that Lenana is the son of Mbatian, who was the son of Supeet, who was the son of Sitonik, who was the son of Kipepete, who was the son of Parinyombe, who was the son of Kidongoi, who was the son of E-Sigiriaishi, the son of Ol-le-Mweiya.

791 •793 614 Ore en-giterunoto oo-'l-oibonok nêji enotôki Ol-le-Mweiya eton te-'n-geper o-'l-doinyo loo-'l-Aiser ôtadôuo te-'ng-ai. Netum il-Aiser, nêjo en-gerai amu oti naleñg, nerik añg, nenyoriki ol-oiboni, neiyamisho, neîu 'n-gera.

The story of the origin of the medicine-men is said to be as follows: Ol-le-Mweiya came down from heaven and was found by the Aiser clan sitting on the top of their mountain[1]. He was such a small person that he was first of all believed to be a child. He was taken by the Aiser clan to their kraal, where it was discovered that he was a medicine-man. He married and had issue.

Ore etaa en-nêä, nêjôki 'n-gera enyena: 'Emindur te-'nne.' Ti-araki naa nêja pe melam il-Aiser illo-doinyo.

When he was dying he said to his children: 'Do not move from this spot.' On account of this the Aiser clan do not go far from their mountain.'

791 787 Ore too-'l-oibonok pôkin li-opa 'M-Batyany ol-kitok.

Now, of all the medicine-men who lived in olden days Mbatian was the greatest.

Nêji opa eton eitu epwônu 'l-Aisungun kunna-kwapi, etiaka 'l-tuñganak: 'Epwônu akenya 'l-tuñganak ooibor kullo-oshon.'

It is said that formerly, before Europeans ever came to these countries, he prophesied that white people would arrive.

Ore aii inna-kata eton eitu

Again, before he died he told

[103] [1] Commonly known to Europeans as Ngong or Donyo Lamuyu. The Masai have three names for this mountain—Eng-oñgu e-'m-bagasi (the eye or source of the Athi River), Ol-doinyo loo-'l-Aiser, and Ol-doinyo lo-'l-le-Mweiya.

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

ing to his father to learn something about his origin, and this I believe is—among other stories—what he was told. The primal ancestor of the Masai was one Kidenoi, who lived at Donyo Egèrè (Mount Kenia), was hairy, and had a tail. Filled with the spirit of exploration, he left his home and wandered south. The people of the country, seeing him shaking something in a calabash, were so struck with admiration at the wonderful performance that they brought him women as a present. By these he had children, who, strangely enough, were not hairy, and had no tails, and these were the progenitors of the Masai. As Moran had not heard anything of the theories which were convulsing scientific Europe and America, he remained ignorant of the fact that he had struck upon an interesting legend which the *savants* of civilized society would have given their beards to verify.

Meanwhile Moran practised with the spear, and killed innumerable imaginary enemies. He listened intently with beating heart to the stories of daring cattle-raids and sanguinary fights, but as yet he could only dye his spear in the blood of an antelope, or, it might be, of a buffalo. His food still continued to be that of a non-fighter, namely, curdled milk, maize, or millet, and meat. But vegetable paste was the meat of women and children, and he loathed it, though he ate it.

As he approached the age of fourteen he began to develop a truculent and ferocious expression, instead of making himself sick in the attempt to smoke a cigar, or examining his upper lip in the glass, as a lad of proper spirit in England would have done at the same age. It is quite laughable to think of Moran trying to look dangerous, pursing his brow, and generally cultivating the fiendish. And really, I am told he was the admiration and the envy of all the Lèon (boys) of the district, and quite won the hearts of the girls.

At last it was agreed that Moran had become a man, and was fit to be a warrior. A certain rite, better known in Africa than in Europe, was performed; and Moran was no longer a boy, he was an El-moran—a warrior. His father, who was wealthy, resolved to rig him out in the height of military fashion. For this purpose they journeyed to a neighbouring settlement of Andorobbo—a clan who are despised heartily by their distant relatives, the aristocratic Masai, on account of their ignoble mode of gaining a livelihood by the chase. After making the Andorobbo quake in their

9:Fosbrooke G-5 (1936-1948) 1948 FL12 Masai FL12
Kisonko

years ago, the latter were located in the area lying to the north and west of Lake Rudolph. 174

The Masai themselves carry their history back to a time when they lived in a lowland called Kieru; this cannot be other than the desert region lying between Lake Rudolph and the Kenya Highlands. The following is the story of their exodus from that area. 173

An elder, Maasinda, constructed a ladder or staircase up the scarp, which, till then, had prevented the Masai from moving south; on the plateau beyond he found good grazing and water. He consequently arranged to migrate, and he and his six sons, followed by the Laikipiak and the Kwavi, successfully negotiated the climb with all their cattle and possessions. The remaining Masai, who had previously been instructed to follow in an agreed order, then rushed the ladder, which broke under them. They were thus unable to follow.

The scarp is named Endigirr oo Namuga (the scarp of the sandals) and the country at the top Olkeju lol dugha (the river of palms). At this latter place Maasinda met with the Laitayok, the Uasingishu and Siria Masai, and the Kipsikis (Lumbwa).

Maasinda has become the culture hero of the Masai, to whom numerous legends have been attached. In one it is alleged that a woman, Naiterokop, came down from Heaven and bore two sons, Maasinda and ol Meek, this being the origin of the Masai and the Bantu. Maasinda is believed to have ordered the Masai to live at peace with their neighbours and, in the event of war, never to kill women or children. The invention of branding cattle as a means of identification is also attributed to him. 173 173

His six sons are also alleged to have been the founders of the existing Masai clans, Morungiro being the founder of the Laiser, Lolkesen of the Mokasen, Lesita of the Mamasita, Lelyan of the Molelyan, and Lesero of the Tarosero. The name of the founder of the Lughumae is not recorded. [614]

The next event in tribal history is the acquisition by the Masai of the Medicine Man or Laibonok. The legend of the members of the Laiser clan finding a heaven-born child on Ngong Mountain is recorded by Hollis, who also gives a genealogy in which Lenana's name is the ninth. If thirty years is allowed for each generation (possibly an underestimate, since primogeniture is not the rule of succession), the first laibon must have been found about the year 1640. This agrees with all my informants, who state that this event took place prior to the earliest remembered age grade, i.e. before the beginning of the eighteenth century. 174 173

From the fact that the finding of the laibon took place at Ngong, it may be presumed that the period from the exodus to this event was one of slow penetration southward through the Kenya Highlands.

Contrary to the evidence previously recorded, it appears that the advance guard of the Masai had penetrated as far south as Usagara (Mpwapwa District) and made contact with the Hehe by the beginning of the nineteenth century. The story is that when the Merishari were reaching the age of circumcision, two big bomas penetrated into Gogo country to a place called Muli (Masai) or Lodi (Gogo) in search of grass. The leaders of the movement were two uncircumcised youths. One of 173

18: Merker

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[For additional information on Masai mythology, see category 116, pp. 40

-423; 432-458.]

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124 investigators and therefore reflect, unclouded, the feelings of the savage.

128 Concerning the origin of the first two chapters of the fourth part, the tradition from primitive times and a comparative study of the /vi/ traditions of the Masai and the Israelites, etc., it should also be said that I first completed the former, in the form in which it appears, as a result of my research, and only afterwards did I approach a comparison with the traditions of the Bible. As alluring as it seemed to compare immediately what was told me by the Masai with Biblical accounts, I nevertheless had to resist this temptation, in order to avoid letting myself be unconsciously influenced in the manner of putting the questions in the checking. It may be mentioned further that it was not until the
114 123 fifth year after the beginning of the work on the present study
• 773 that I came across the traditions from ancient times. That is, these are by no means common on people's lips, but are handed down in certain families, so that even in the larger Masai settlements one finds only very few old men who can relate them in detail. But even these few tell the investigator about them only when they know him intimately and know that he also knows them and their psyche intimately. Only when I had gone so far that
[124] the people seriously discussed the question as to whether I might not have been one of them, perhaps from the time of their residence in their original homeland, did I learn about those traditions. Yet it still took one and a half years before I had searched out what is presented in the first chapter of the fourth part. I mention this here so that other investigators who turn their attention to the Masai in other regions may not allow themselves to become discouraged if their efforts remain for a long time without the hoped-for success.

128 In the second chapter of the same part I present, among other things, a series of conjectures -- not unfounded, I believe -- which make absolutely no claim of incontestable correctness. Although this already clearly follows from the wording, it may
[121] be expressly pointed out here, especially for those who have something to find fault with in everything. I probably hardly need

18: Merker--x G-5 (1895-ca.1908) 1910 FL12 Masai FL12

Foreword

by Professor Dr. Fritz Hommel, Munich.

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The reports of the deceased Hauptmann /Captain/ Merker, causing a sensation in his time, about the legends of the Masai so remarkably connected with the Hebrew early history are even today still capable of arousing the most widespread interest. The question as to whether traditions preserved for millenniums from the Arabian original homeland of the Masai people actually exist here or whether a Christian or even Jewish influence is not still to be assumed has not yet been silenced. As is known, Merker himself was unshakably convinced of the absolute impossibility of the latter assumption, and even if such an influence had nevertheless taken place, which is highly improbable in view of the reasons cited by me below, it could only have happened in the early period when the Masai were still living in the north, in the neighborhood of Abyssinia, which, however, also serves again as the basis for strong scruples.

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First of all, mystification on the part of Merker, whose reliability is beyond all doubt, is completely excluded. Actually, it was only after a long acquaintance with the Masai of his region that he gained the confidence of those old Masai men who finally imparted to him the traditions otherwise anxiously kept from strangers; the distinguished Masai expert, our Bavarian compatriot Deeg, and furthermore African experts such as Schillings and Dr. Sander, are equally firmly convinced that Christian influence through the missionaries working there for only a comparatively short time, toward whose efforts the warlike and proud Masai have been very intractable up to now, is quite inconceivable. If the English Masai-missionary Albert R. Steggall, who was active there 1889-1905, says in the Expository Times, XVII, June, 1906, p. 429, that
[115] Mr. A. C. Hollis, this eminent authority on the Masai living in British East Africa, related to him from a Masai boy in his service, "that the Masai from whom Captain Merker got much of his information was for some years, during the Masai famine, connected with a Roman Catholic Mission in the neighbourhood, as indeed were many others, besides those who came under instruction

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in the Church Missionary Society's station in Taveta" /cited in English/, this, as Merker himself told me, can only refer to a Masai man from whom he received other information; since for the many investigations on /xiv/ which his ethnological work is based (habits, customs, names, etc. etc.), he had quite different informants, of course. And Hollis' objection (1)
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> 1. Personal communication from the researcher, highly esteemed by me, whom I had the good fortune to become acquainted with in September, 1908, in Oxford (at the Kongress für Religionsgeschichte /Congress on the History of Religion/), just as I was also able to become personally acquainted with the deceased Merker in 1907, after I had previously corresponded with him, which was extremely valuable to me in view of the so highly controversial Masai problem.

that he (Hollis), who was also acquainted with the Masai of his region for many years, would then also have had to come across the traces of such early history is only an argumentum e silentio. Either the more southerly Masai (in German East Africa), with whom Merker worked, were more faithful guardians of those ancient treasures, which is not impossible, or Merker also had more luck in gaining their confidence on this point than Hollis, who, just there, did not come across the right people. Merker, however, indeed also expressly states in the foreword to the first edition that it was not until the fifth year after the beginning of his work that he came across those traditions from ancient times, which by no means commonly cross people's lips, but are handed down only in particular families and there are only ever to be found among a few old men. And then it took another year and a half before Merker had completely learned what is set down in his fourth chapter. Moreover, even according to Hollis (cf. also C. Eliot's introduction to A. C. Hollis, The Masai, their language and folklore, p. xix), the monotheism of the Masai
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171 To come now to the early histories, it is to be emphasized at
• 773 the outset that, for any Semitic people, every time we come to the early period, through linguistic comparison, research into names, and literary remains, we are already able to uncover a well-established stock of myths that come very close to the Biblical early history (dragon fight in connection with the creation of the world, tree of paradise and serpent, first parents, flood) and furthermore, as religion, a moon cult (worship of the stars) to be described
[233] almost as henotheism. But we come across exactly the same thing, in its most original form, among our cattle nomads, the Masai, whereby it should further be noted that also among the oldest Semites, whom we have to think of more as nomads than as agriculturalists, cattle, as their mythology clearly teaches, must have played a great role, not perhaps the small livestock or the camel and the donkey, to say nothing of the horse, which only became known from Elam to the Semites here around 2000 B.C.

174 There is also the fact that among the Masai we find a series
171 of positively ancient traits that bring us close to the East Arabian
773 original homeland of all West Semites, and which otherwise come
192 to us most clearly only in the religion of the ancient Chaldeans (and then transformed into the more polytheistically stamped one of the Babylonians). To these belong first of all the struggle of the deity with the dragon Nenaunir on the morning of creation; when Merker compares the word for dragon, en-diamassi (fem.), with the Babylonian tiâmat (later popular pronunciation somewhat like tiamas), it is certainly not merely an accidental homophony, since the word for paradise, kerio, also goes back to the Babylonian kirû, "garden," which in the Hammurabi period must still have sounded like the uncontracted kiriu (cf. similarly Nabû Nebo, at that time still Nabiu, and many other examples) (1).

1. When in Masai en-diamassi also means fetus, embryo, Arabic again offers a striking analogy here; cf. Arabic el-gânn (from el-gânin), "demon," but el-ganîn, "embryo."

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174 171 • 173 Now in ancient Chaldean astrology this original dragon is the female lion-headed dragon with a long neck localized on the later picture of the crab and which, on the cylindrical seals, looks like a lion's or dragon's head sitting on a pole (her husband is the so-called vulture-dragon, the Kingu of the Babylonian Epic of Creation); according to Hollis (p. 265), however, nenaunir means "the one /fem./ on the pole" and she was originally a lion (or half lion, half human being with which one /xviii/ should compare the Chaldean counterpart of the twins, the Janus-headed centaur that has a lion's and a human head). Furthermore, the name of the morning star, kilegen, which is precisely the Babylonian girgilu, "hen," belongs here; cf. the name of Venus, Nin-dar-anna, mistress of the hen of heaven (also masculine, corresponding to the nature of the morning star as contrasted to that of the evening star, Nin-dar-a of Gudea), which, as Gaŝan-Gir-gi-lu, already occurs in old Sumerian hymns (C. T. XV, 23, cf. Reisner, Hymnen /Hymns/, p. 138, lines 126 ff.). The sacred number of Istar (South Arabian masculine Astar), fifteen, also plays a role in connection with Masai births; among the previously neighboring el-Gargures people (cf. the Abyssinian Guragues?) for the birth of a boy the mother had to remain in the hut 30 days, for that of a girl, about 15 (30 is moon-number, cf. Babyl. Sin 30, his daughter Istar 15), Merker, p. 392, where the 15 gourd bottles with which the young man asks the father of the girl for her are also to be noted. If the three-headed serpent of paradise was called ol-arassumet because it lived in the reeds (= ol-rossua), it is also tempting to think here of a specific Babylonian word, namely, rušumtu, mud, swamp (at the latter, indeed, the reeds grow).

With regard to the individuality of the Masai legends, it is entirely original and, in spite of all the connections with the Biblical early history, a wholly independent impulse from the same source. This is expressed above all in the fact that for the most part quite different names occur; thus, Maitumbe corresponds to Adam (perhaps from a collateral form of Adam, ma'dûmu or maidûmu?), Tumbainot to Noah, Oschomó, Bartímaro, and

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174 171 773 Barmáo to his three sons, Sem, Ham, and Japhet, Narabá, or his double Metene, to Moses (cf. Metene and Rise = Moses and Aaron), Isaac to Mutari, etc. What has not yet been noted, however, is the quite similar predilection for popular etymological explanations, which are given for every Masai name of this early history. If one compares the respective Hebraic explanations for the names Eva /Eve/ (Gen. 3, 20), Kain /Cain/ (4, 1), Seth (4, 25), Noah (5, 29), Abraham (17, 5), Isaak /Isaac/ (21, 6), Jakob /Jacob/ (25, 26), Ruben /Reuben/ (29, 32), etc., etc., up to Mose /Moses/ (Ex. 2, 50) and Samuel (I. Sam. 1, 20) with the name interpretations of the Masai myths, likewise often far-fetched, for example, Naiterogob (= Eva) called her second son Nabe because he had moved (ebe) violently in the womb, or Nairascho gave birth to a son and called him Serea because the ox slaughtered by the father after the birth was spotted (sera), then with this fondness pervading the one side and the other to explain in some fashion all the ancient traditional names, one must exclaim in astonishment with Adam: This is now bone of my bone and flesh of my flesh (that is, parallel organic further development of a common tendency of early times, namely, the same natural disposition). The objection of skeptics that missionaries (whether of more ancient times, say, of the first Christian centuries, or more recent ones is immaterial) told the Masai those stories in the Biblical style (and together with those Biblical etymologies) and the latter then changed them in accordance with their understanding and mental life, that is, /xix/ assimilated them completely into their own national experiences, and, to be sure, also freely copied the interpretation of the names, completely misses fire here; it would be almost a greater miracle than the simple assumption offered by Merker that the Masai brought all these traditions from their Arabian original homeland, and that they (these ancient traditions) run parallel with the Hebraic ones and both are based on a Chaldean or East Arabian original

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that has been lost to us (1).

1. With regard to the references to those Biblical popular etymologies cited above only with numbers, at least an example should be given for those who do not happen to have an Old Testament readily at hand. Genesis 25, 25 says: "the first of the twins that came out of the womb was red (admōni, play on the word Edom) and was (rough) like a hairy garment (se'ar) and they named him (therefore) Esau ('esau, where the accord between se' in se'ar and 'es in 'esau is sufficient evidence); after that came out his brother, whose hand took hold of Esau's heel ('aḳeb), and they therefore named him Ja'ḳob." Actually, however, Jakob /Jacob/ goes back to a more complete form Jakob-el (in which God is the subject, therefore roughly: there follows on the heel God, that is, he rewards or punishes).

Indeed, in any case the matter is and remains amazing enough even so, but the imageless monotheism of the still so savage Masai, disputed by no one, is also a marvel and, up to now, unparalleled among the peoples of Africa.

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I come now to the early history itself, which Merker, in Section II of his sensation producing Fourth Part, has already compared, bit by bit, with the corresponding features of the Biblical tradition. It should be noted in this connection that the deceased, who, as he told me himself, had no longer concerned himself with the early history of Genesis since his childhood, did not recognize all the correspondences at once, but rather had overlooked a few very important ones. Sellin, who himself wrote a brochure in 1905 on "die biblische Urgeschichte /the Biblical early history/ (in the Biblische Zeit- und Streitfragen /Biblical questions of the time and controversial ones/, by Boehmer and Kropatschek, Lichterfelde,

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published by Edw. Runge, first series, No. II), had already called attention in his review of Merker's book in Die Reformation, Year 4, 1905, pp. 418-421, to the parallel between the lame-hipped Schagarda and Jakob /Jacob/, Genesis 32, 28. Far more important, however, is the fact that the Masai, from the creation of the world to the flood, exactly like the Hebrews in Gen. 4, count seven ancestors, the seventh of whom had three sons, whose correspondence to the Biblical ones is illustrated in the following table /in the original source the table appears in part at the bottom of p. xix and in part at the top of p. xx; in the translation below, the footnotes for each of the two parts will appear at the end of the part/:

Maitumbe	Adam
Sindillo	Habel /Abel/ (2)
Serea (3)	Henoch /Enoch/

2. Instead of Kain /Cain/. Since among the Masai the first murder is put shortly before the flood (for the motivation of same as judgment), there also fails to take place here the story of Kain and Habel, which, to be sure, by way of allusion, recurs again in Genesis (at the end of the 4th chapter) (cf. Jabal = Habel /Abel/, Jubal = Kain /Cain/ and Tubal = Naemah /Naamah/, as the original text probably read); but it is to be noted that Sindillo had a brother Sisia, from whom the blacksmiths are descended (Kain /Cain/, of course, means "blacksmith").

3. He builds the first kraal, just as, Gen. 4, Kain /Cain/ builds the first city for Henoch /Enoch/, which he names Henoch, after Henoch's name.

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Schagarda (1)	'Irad
Lemajan	Mahujafl /Mehujael/
Learin	Metusalah /Methusael/
Lengeni (2)	Lamek /Lamech/

1. Also Ol-Ogarde, where one should compare the consonance with 'Irad (LXX Γαιδαδ for Γαιραδ).

2. Thus perhaps presuming Lamkan instead of Lamek (cf. Gen. 5 Kainan /Cainan/ instead of Gen. 4 Kain /Cain/). Here I have tacitly inserted Lengeni instead of his brother Tumbainot (= Noah, cf. oombo, ark, Hebr. tebah), which is fully justified, since Tumbainot had three sons by Naipandet Ochoomó, Bartímaro, and Barmao (= Sem, Ham, and Japhet), but also by the widow of his adopted brother Lengeni, Nababa-Legúnja (cf. with this double name the two wives of Lamech, Ada /Adah/ and Zilla /Zillah/), three more sons (who, according to the views of the so-called levirate must properly be regarded as sons of Lengeni), Lesha, L'olgesan and L'os-sero (= Jabal, Jubal, and Tubal). Thus, even among the early ancestors of the Masai there were already circulating similar duplicate reports (or variants of myths), like the parallel lists of ancestors, Gen. 4 and 5, among those of the Hebrews. -- Apparently in order to reach the sacred number seven, Gen. 4 omitted Noah, whereas the Masai storyteller, on the other hand, the Lengeni = Lamek (inserted above by me instead of Tumbainot): the number ten in Gen. 5 (cf. Berosus) was reached on the basis of God (read Edom instead of Adam) and the God-incarnate mediator (Seth = λόγος = Adapad).

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A further correspondence not noted up to now is the four plagues after the flood (Merker, pp. 380 f.): 1. sickness (after the first theft), 2. dung beetles (after the negligent killing of a suckling donkey), 3. grasshoppers (after the deliberate killing of a cow) with famine following that, and, 4. pestilence (or the raging epidemic): one should compare this with the expanded list of the ten plagues, Exodus 7 ff., in which the above-mentioned four plagues of the Masal are all represented, and (as my former student, Dr. Otto Weber, pointed out to me) in the number four, the four plagues of the Babylonian account of the flood (lines 187 ff.), lion, jackal, famine, and pestilence.

With regard to the imparting of the ten commandments from the mountain of God, what is characteristic of the situation for the Masal tradition is that it is not a figure corresponding to Moses that proclaims the sacred laws, but an angel, namely, the mal'ak Jahve of the Old Testament, and, to be sure, in the form of a human being (cf. Daniel 7, 13, and the Adapad, i.e., the Marduk of Erids in the Babylonian myth) with two wings and but a single leg (3).

3. The description of the angel as a one-legged creature is probably only the naïve expression for lame-hipped or limping, whereby one is immediately tempted to think of the lame fire god of the Greeks (the Chaldean Nebo, as Nusku-Gibil, is also a fire god) and of Ex. 37, 28 /sic: see Gen. 32, 25/ (where, according to the correct interpretation, despite 31, 32 /Gen. 32, 25/, not Jacob's hip, but rather that of the angel wrestling with him was out of joint). Lame-hipped Schagarda = Irad ('I-jrad means "the fire came down," cf. Babylonian Arad-Gibil) also corresponds to Nebo-Nusku, cf. my brochure: Die altorientalischen Denkmäler und das alte Testament /The old Oriental monuments and the Old Testament/, 2nd ed., Berlin, 1903, p. 30. The Egyptian illustration of Ptah and Osiris goes back to a similar idea.

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• 773 171 on account of which he could only move forward by jumps, with the help of a stick; he was called ol-Dirima /xxi/ (from diriman, crutch), a name that has been preserved in the Arabic darrâm (walking along with a limping step). Among the neighboring people of the el-Marimar (cf. the Nubian Wa'wa' people of the Aeg. inscriptions, which phonetically has arisen from Warwar and has been preserved in the present-day name of Berber, north of Khartoum), God is called Sita (cf. the Biblical Seth, Gen. 5, and what was said about him above, p. xxi, note 2, end), who is supposed to have been worshiped in the form of a male figure with but a single leg and thus probably corresponds to this ol-Dirima.

I do not believe that this Masai story of the lawgiving must necessarily presuppose a knowledge of the proclamation of the Ten Commandments by Moses, to which, indeed, for completion, the so-called Book of the Covenant also belongs (1),

> 1. With the end of the Book of the Covenant (Ex. 23, 19 = 34, 26, "thou shalt not seethe a kid in his mother's milk"), cf. the same abhorrence toward taking meat and milk together among the Masai, Merker, pp. 42 and 306.

but rather that, long before Moses, it was a traditional feature of the original tradition that when commandments were given by God this was always done in tens, the sacred number of the divine "herald" and scribe of God, Nebo: moreover, probably most of the Mosaic commandments already existed before Moses, and the mission of this man of God, who surely belongs to history, was only that of announcing them to his countrymen in a new arrangement and augmented by the Book of the Covenant.

114 773 171 This brings me to the last point, namely, the placing together of the Masai patriarch ol-Eberet with the Hebrews and, what seemed disastrous to me from the outset, the old Masai Amessi tribe with the Biblical (originally probably Eranite-Hittite) Amorities attempted by Merker in Section III of his Fourth Part.

/xxi cont./

114 If one considers how common Arabian tribal and personal names,
• 773 such as el-'Âmir, 'Amâra, 'Imrân (from 'Amirân), are, there is
191 not the slightest reason, in connection with the Amerol, to think of the Amorites, who have played a role only in Palestine and came from the north. More likely ol-Eberet, if not to be compared with, say, the Arabian al-Abrahat (Abyssinian Abraha, which, in any case, is generally equated with the Hebraic Abraham) or another similar-sounding Arabian name, might be identical with 'Eber, the mythical ancestor of the Hebrews, especially since ol-Eberet's son Gerêua sounds remarkably similar to Eber's grandson Re'û (LXX Ραγου, hypocorism of Re'û-el, Reguel) Gen. 11, 18, which again, however, only points directly back to East Arabia, the original seat of all the western Semites, since the district 'Eber-Peleg (2)

2. *Cf.* in this connection my Grundriss /Outline/ (Munich, 1904), p. 184, note 1.

roughly coincides with the Arabian district of Jemâma.

773 While the Masai early histories, as they finally became
191 available to Merker after prolonged effort, are still being care-
194 fully guarded by a few of the older people, there are also among the myths generally widespread among the Masai, such as also became known to Hollis in British East Africa, some that are to be regarded as clear echoes of the sacred myths. Among these I count /xxii/ what Hollis relates (p. 270) about the god Naiterukop (the word, however, has the feminine article, thus the originatress of the earth, the foremost of the land), where therefore the Eve of the Masai has become a deity, whereas the reverse would be much less understandable: or the lowering of the cattle from heaven (Hollis, p. 270: cf. Merker, p. 359), or the story of Le-eyo's disobedience (Hollis, p. 271), in which I see a faint reminiscence of Merker's account of the fall, so strikingly coinciding with the Bible. If one considers how widespread the placing together of the tree of paradise and serpent was in the ancient Orient (up to the Greeks), then the preservation of this particular

18: Merker--xxv G-5 (1895-ca.1908) 1910 FL12 Masai FL12

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• 773 feature among the Masai, with all the rest, is not so astonishing
171 (1).
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1. Incidentally, I should like to point out that the name of the old medicine man Lesigiriéchi, Merker, 25, 386, is certainly to be compared with the name i-Sigiriaischi, which the Somali bear among the Masai (Hollis, p. 30).

114 I conclude these considerations with the certain expecta-
773 tion that now, when my deceased friend's book comes out for the second time, the early histories of the Masai will no longer encounter the skepticism to which they were exposed when they first became known, but that they will now be duly appreciated for their as yet incalculable importance to the history of religion, as they deserve to be. And I repeat once more
[174] that a Christian or Jewish influence, perhaps even in early
[177] times (at all events through the Christian Nuba of the third century A.D., or through the Jewish Falascha /Falasha/ on the borders of Abyssinia), *from the older northern dwelling-sites of the Masai*, is quite out of the question, since one would then, as Merker already emphasized, necessarily have to expect not only connections with the Biblical early and patriarchal histories up to the lawgiving, but also with the later parts of Biblical history (and above all some allusion to the Gospels, if Christian missionaries are to be considered). The previously discussed connections with the Chaldean early histories, and, to be sure, at points not touched on by

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the Bible (2).

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2. Perhaps one of these is also the noteworthy accord between the name of the primeval dragon (diamassi = tihâmat) Nenaunir, and Ki-Nunir, "place of battle," an originally mythical locality of the ancient Babylonian East Tigris region (Kvirinta of the Zendavesta, where the three-headed dragon Dahâka-Zohak was defeated; cf. in addition the three-headed serpent of paradise of the Masai) near Sirgulla; cf. also the stake of the tree e'naunir, Merker, p. 373, and the above-mentioned (p. xvii) Masai etymology of Nenaunir, with which may then perhaps be put the Babylonian giš-ku-nir (from giš-ku nu-nir), a weapon of the god Nebo, probably to be thought of as having a dragon shape (cf. my Grundriss /Outline/, p. 379, footnote 6).

completely exclude any doubt.

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*121 173 Ol eberet became the founder of the lineage of the El eberet, named after him, which already at that time was separated from the Ameroi by its external mode of life and had to become separated even further by its continued development. Through this it is most probable that after the migration of the Masai the meaning of the name as one of many lineages of a people receded and was transformed into the conception of a folk name.

[171] Furthermore the tradition of the Masai reports that their separation from the Ameroi and El eberet remaining behind took place at the time the son of Ol eberet, Gereua, lived, and the Biblical account in 1st Moses /Genesis/ 10, 25 says that at the time of Peleg, son of Eber, the earth was divided, which, translated from the Biblical language and considering the circumstance that the Israelites regarded themselves as the chosen people, beside whom other peoples were inferior, contemptible heathen, could mean nothing other than: at that time a local shift not without significance for the Hebrew people occurred, within the field of vision of the Hebrews, among the peoples close to them.

/341/ Accordingly, I think it may be assumed that to the Amai of the primeval age, as whose direct descendants the present-day Masai regard themselves, belonged the oldest traceable component of the Israelites, who, as a Hebrew people, was originally identical with the lineage of the El eberet.

*121 173 171 •173 With regard to the further fate of the El eberet-Hebrews the Masai tradition reports that they found special support by the agricultural people of the El dinet (1)

1. As a parallel to the peaceful, neighborly association in which, according to the tradition of the Masai, the El eberet stood with regard to the El dinet, might be interpreted, in the sense of the meaning El dinet = Hetthiter /Hittite/, the report in Genesis 23, in which it is told how Abraham acquired a burial place for Sarah in the land of the Hetthiter /Hittites/ with whom he was on a friendly basis, and further the passage

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/footnote 1 continued/ in Genesis 26, 34, which reports that Esau, Abraham's grandson, married two Hetthiter /Hittite/ women, Judith and Basmath /Bashemath/. -- That even at that time it was not always easy for Hebrews to find suitable girls of pure Hebrew extraction for marriage we see from Genesis 27 and 28, where it is reported that Jakob /Jacob/ was induced by his mother, who could not get along with Esau's Hetthitish /Hittite/ wives, to set out for distant Mesopotamia in order to fetch himself a Hebrew wife from there. -- One should also note, in connection with the name El dinet, the name of Jakob's daughter by Rahel /Rachel/, Dinah (Genesis 30, 21). This evidence seems to me of particular significance because it refers to that most ancient time in which the Hebrews were still culture-poor nomads. One may think as he wants to about the historical value of these passages, but among all the details there is one that may be clung to: namely, that these reports are based on the memory of a close contact -- and, to be sure, not a brief one, but of longer duration -- of the Hebrews with the Hetthitern /Hittites/, which took place during a time that lies at the very beginning of Hebrew history, in those epochs in which the first historical moments rose up like islands out of the sea of myths. -- The Masai tradition reports further that the El dinet lived in tembes. This, however, is a hut form very similar to the one that is still customary today in Asia Minor and Syria, that is to say, in the lands once inhabited by Hetthitern

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/footnote 1 continued/ /Hittites/, which even today still shelter the most and purest Hetthiter /Hittite/ descendants.

and lived in their vicinity. From that it is to be concluded with great probability that they adopted some customs from them, and this assumption also seems to confirm the one in the direction of the identity of the El eberet and Hebrews.

Just as the El dinet did not consume blood and let the slaughter animal bleed from the opened neck artery before cutting it up, so also was it forbidden for the Israelites to consume blood, according to 1st Moses /Genesis/ 9, 4; 3rd Moses /Leviticus/ 3, 17; 7, 26-27; 17, 10-14; 19, 26, and 5th Moses /Deuteronomy/ 12, 16, 23, 24; 15, 23, a law which later, as is well known, became elaborated into the slaughter ritual. The passages in 3rd Moses /Leviticus/ 17, 13, and in 5th Moses /Deuteronomy/ 12, 16, 24, and 15, 23, also expressly order that one is to let the blood run out and flow on the ground like water. It is to be mentioned in this connection that the last of these passages comes from the law book that allegedly was found around the year 623 when the temple was being repaired, but in reality had only been written then, for the forming of the first priesthood that had grown on Kanaanitic /Canaanitic/ soil into a priestly rule. The other passages, however, stem from the so-called Priestly Codex, /342/ made by priests who, just like the people for whom it was intended, grew up in exile. If I further add that the quoted passages are the only ones in the entire Pentateuch that deal with the prohibition of the consumption of blood, it is doubtless indeed clear that we are dealing here, not with something originally Hebrew, but with a foreign view and institution. That the prohibition against the consumption of blood could have come to the Hebrews only through the influence of a people practicing agriculture is taught by the fact that, for the herd nomads, the blood of their livestock is a valuable food, which is preferably consumed either alone or as an addition to other foods. Just as among the Semite peoples of interior Africa who have become sedentary -- amid mixture with Negroes -- so also among the Hebrews does the custom of consuming blood as food seem to have been preserved long after they became sedentary.

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*121 174 Unfortunately, Oriental research still knows practically nothing about the Amorites, or at least not much more. We do not know what somatically different peoples participated in the formation of the historic Amorite people, and we are not familiar with either their ethnography or the manners and customs characteristic of them before they were absorbed. Not until research has thrown light upon this shall we have more detailed knowledge, for the time being we can only surmise. Now my surmise on this subject is that the Ameroi as they became sedentary became an essential part of the Amorites, to whom they also gave their name. The other constituent part of the Amorites was -- as is surmised -- blond-haired and of Aryan origin, and probably also significantly surpassed the Semitic Ameroi in numbers. The fact that the Amorites, however, were named after the latter and not the former /344/ will not surprise us if we consider that the people of the same race as the Ameroi, the El eberet-Hebrews, and the Semitic Babylonians were given that name, and that the Hebrews too, despite their 95 per cent non-Semitic blood, were always called Hebrews (and Israelites) and never Hetthiter /Hittites/.

*121 • 993 174 Now, if it is correct that the Masai, the Hebrews, and the Amorites, descended from the original Amai people in the aforesaid way, the following is shown with regard to the origin and migration of the Biblical myths coming under consideration: The myths stem from the original Amai people, who passed them on directly to their descendants, the present-day Masai. Through the El eberet-Hebrews, the oldest consitiuent part of the Israelites, they came to the latter. The Ameroi-Amorites, who first became sedentary in Kanaan /Canaan/, subsequently brought them, through their immigration, to Babylon, where the part of them that could be inserted into the astral cult prevailing there was preserved. This assumption may satisfactorily explain the form of the reports of those myths found in Babel: of the original accounts the images, the external forms, are preserved, whereas the spirit of the 'Ng ai-Jahve religion originally animating them was driven out by the one of the Babylonian state religion, which is represented as an astral cult planted on the shamanism of the Sumerians.

174 160-200 miles airline north of Western Masailand, and
174 it is a desert at present. A tribal elder called
• 173 Maasinda found a way to climb the escarpment at the south
of Kieru and some of the tribe then moved into the Kenya
(174) Highlands. The legendary Maasinda had six sons who
became the founders of the present six Masai clans.

The tribe gradually moved south. At Ngong, near Nairobi, according to their traditions they found a Heaven-born child who became their first Laibon
174 or Medicine Man (Hollis, 1905). Fosbrooke (1948) dated the arrival at Ngong at 1640 on the basis of the geneology of the Laibons founded by that legendary first child. During the next 150 years the Masai moved over 300 miles airline southward.

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175 1800-1890: By 1800 a few Masai had made what proved to be the tribe's maximum penetration into Tanganyika but it was not until about 1880 that they had completed their occupation of what is now the Masai Steppe in Tanganyika (Fig. 1). There had been constant warfare and raiding involved in this settlement, and the margins of Masailand fluctuated somewhat. For a time the Masai occupied the area immediately south of the Ngorongoro Highlands, as well as lands near Mt. Kilimanjaro and Mt. Meru that are now in other hands.

[See p. 9a.--Analyst]